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**THE LEVELS OF FAITH IN THE QUR'ĀN:  
AN ANALYSIS OF THE CONCEPT OF FAITH IN SŪRAT  
AL-ANFĀL VERSES (2-4)**



**AMAL SALIM KADHIM CHAABAWI**

**MASTER OF ARTS (ISLAMIC STUDIES)  
UNIVERSITY UTARA MALAYSIA  
2017**



Awang Had Salleh  
Graduate School  
of Arts And Sciences

Universiti Utara Malaysia

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Tandatangan  
(Signature)

Nama Penyelia/Penyelia-penyelia:  
(Name of Supervisor/Supervisors)

Assoc. Prof. Dr. Shukri Ahmad

Tandatangan  
(Signature)

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## Abstrak

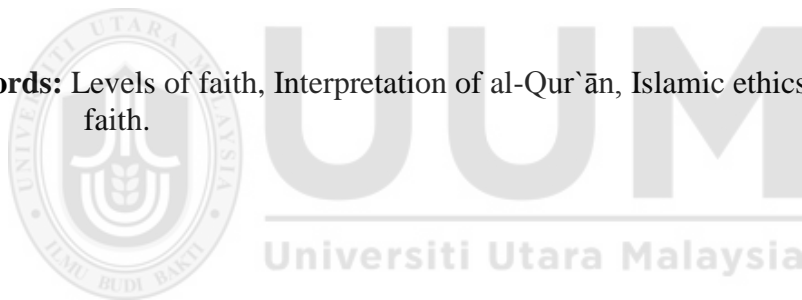
Allah Maha Kuasa berfirman dalam ayat (4) daripada Surah *al-Anfal*: (Mereka ialah orang-orang yang beriman dengan sebenar-benarnya. Mereka akan mendapat pangkat-pangkat yang tinggi di sisi Tuhan mereka dan keampunan serta limpah kurnia yang mulia (di Syurga)). Beberapa pentafsir berpendapat ayat ini menyatakan bahawa orang yang beriman mempunyai tahap keimanan yang berbeza. Kajian ini memfokus kepada tahap-tahap, ciri-ciri dan kesan iman yang disebut dalam Al-Qur'an berdasarkan ayat-ayat Surah *al-Anfal* ayat (2–4) dan ayat-ayat lain. Pemilihan topik ini berdasarkan hakikat bahawa setiap tahap iman mempunyai ciri-ciri dan kesan tertentu yang membolehkan orang yang beriman mencapai tahap yang tertinggi, seperti terkandung dalam banyak ayat-ayat suci Al-Qur'an. Kajian ini menggunakan pendekatan kualitatif yang merujuk kepada kaedah penjelasan dan pentafsiran fenomena untuk menjawab soalan penyelidikan dan menyokong objektif kajian. Kajian ini menggunakan penyelidikan perpustakaan dalam kutipan data. Data kemudian dianalisis menggunakan analisis teks. Dapatan kajian menunjukkan terdapat enam tahap iman berdasarkan ayat-ayat al-Quran, peringkat tertinggi adalah *al-Falah* yang diikuti oleh *al-Taqwa*, *al-Yaqin*, *al-Ṣabr*, *al-Khushu'* dan akhir sekali, *al-Ihsan*. Perbincangan juga disertakan cara untuk mencapai tahap-tahap ini, ciri-ciri dan kesan ke atas moral setiap individu Muslim. Kajian ini mencadangkan institusi pendidikan dan agama memberi pertimbangan serious dan galakkan kepada setiap individu Muslim menjalankan penyelidikan tentang tahap iman dalam konteks Al-Qur'an.

**Katakunci:** Tahap iman, tafsiran al-Qur'an, etika Islam, kesan iman.

## Abstract

The Almighty *Allāh* says in verse (4) of *Sūrat al-Anfāl*; (Such in truth are the believers, they have grades of dignity with their Lord). Some interpreters argued that this verse establishes that the believers are in different levels of faith. The focus of this study is on the levels, attributes and effects of faith as mentioned in the Holy Qur`ān according to *Sūrat al-Anfāl* verses (2 – 4) and other verses. The selection of this topic is based on the fact that the levels of faith featured in many verses of the Holy Qur`ān, have certain attributes and effects that enable believers to attain the highest levels. This study used a qualitative approach and it refers to the method of explanation and interpretation of phenomena in order to answer the research questions and support the research objectives. This study adopted library-based research in the data collection. The data is then analyze using the textual analysis approach. The findings have identified six levels of faith based on the Quranic verses, the highest level is *al-Falāḥ* followed by *al-Taḳwa*, *al-Yaqīn*, *al-Ṣabr*, *al-Khushū`* and lastly, *al-`Iḥsān*. The discussion also included methods to ascend to these levels, their attributes and the effects on the morality of individual Muslims. This study suggests that educational and religious institutions should give serious consideration to encourage individual Muslims to investigate the levels of faith in the context of the Holy Qur`ān.

**Keywords:** Levels of faith, Interpretation of al-Qur`ān, Islamic ethics, Effects of faith.



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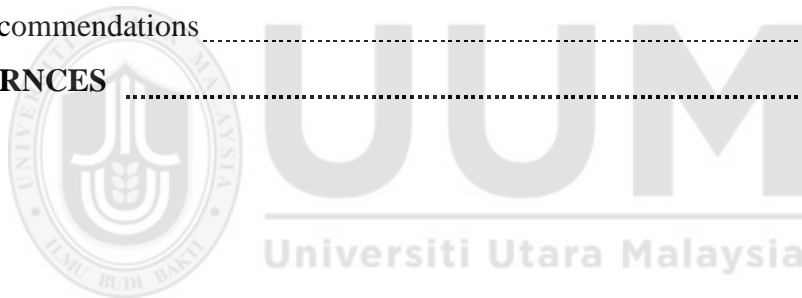
## Table of Contents

Permission to Use .....	i
Abstrak .....	ii
Abstract .....	iii
Acknowledgements .....	iv
Table of Contents .....	v
List of Figures .....	viii
List of Tables .....	ix
<b>CHAPTER ONE: INTRODUCTION .....</b>	<b>1</b>
1.1 The background of this study .....	1
1.2 Problem Statement .....	4
1.3 Research questions .....	10
1.4 Objectives .....	10
1.5 Significance of the study .....	10
1.6 Research methodology .....	11
1.6.1 Research design .....	11
1.6.2 Research scope .....	13
1.6.3 Types of data .....	13
1.6.4 Data collection methods .....	14
1.6.5 Data analysis .....	14
1.7 Literature review .....	16
1.7.1 Faith and Islām .....	16
1.7.2 Faith and <i>Sūrat al-Anfāl</i> .....	18
1.7.3 Faith and levels .....	20
1.7.4 Faith and morals .....	20
1.8 Organization of the thesis .....	24
<b>CHAPTER TWO: THE CONCEPT OF FAITH .....</b>	<b>25</b>
2.1 Introduction .....	25
2.2 The Definition of Faith .....	25
2.3 The difference between Islām and Faith .....	29
2.3.1 <i>Arkān</i> al-Islām (Pillars of Islām) .....	29



2.3.2 <i>Arkān al-`Imān</i> (The pillars of faith)	30
2.4 The Verses Which Contained the Word Levels ( <i>Darājāt</i> )	36
2.5 Levels of faith in the context of <i>Ḥadīth</i>	39
2.5.1 Explanation of the <i>Ḥadīth</i>	40
2.5.2 Bifurcation of faith	42
2.5.3 Lessons from the <i>Ḥadīth</i>	44
2.5.4 <i>Shu`b al-`Imān</i>	45
2.7 Conclusion	50
<b>CHAPTER THREE: THE LEVELS OF FAITH</b>	<b>51</b>
3.1 Introduction	51
3.2 Characteristics of <i>Sūrat al-Anfāl</i>	51
3.3 The factors of increase the faith	55
3.4 The level of <i>al-Iḥsān</i> (Charity)	59
3.4.1 The attributes of level of <i>al-Iḥsān</i>	60
3.5 The level of <i>al-Khushū`</i> (Humility)	63
3.5.1 The criteria to determine the level of <i>al-Khushū`</i> (Humility)	63
3.5.2 The attributes of level of <i>al-Khushū`</i> (Humility)	64
3.6 The level of <i>al-Ṣabr</i> (Patience)	66
3.6.1 The criteria to determine the level of <i>al-Ṣabr</i> (Patience)	66
3.6.2 The attributes of the level of <i>al-Ṣabr</i> (Patience)	68
3.7 The level of <i>al-Yaqīn</i> (Certainty)	71
3.7.1 The criteria to determine the level of <i>al-Yaqīn</i> (Certainty)	71
3.7.2 The attributes of the level of <i>al-Yaqīn</i> (Certainty)	73
3.8 The level of <i>al-Taḳwa</i> (Piety)	76
3.8.1 The criteria to determine the level of <i>al-Taḳwa</i> (Piety)	76
3.8.2 The Attributes of level of <i>al-Taḳwa</i> (Piety)	79
3.9 The level of <i>al-Falāḥ</i> (success)	81
3.9.1 The criteria to determine the level of <i>al-Falāḥ</i> (success)	81
3.9.2 The attributes of level of <i>al-Falāḥ</i> (success)	83
3.10 Conclusion	87

<b>CHAPTER FOUR: THE EFFECTS OF THE LEVELS OF FAITH ON THE INDIVIDUAL MORALITY .....</b>	<b>90</b>
4.1 Introduction .....	90
4.2 The effects of the level of <i>al-Ihsān</i> on the individual morality .....	91
4.3 The effects of the level of <i>al-Khushū‘</i> on the individual morality .....	96
4.4 The effects of the level of <i>al-Ṣabr</i> (patience) on the individual morality .....	99
4.5 The effect of the level of <i>al-Yaqīn</i> on individual morality .....	104
4.6 The effects of the level of <i>al-Taqwa</i> (piety) on the individual morality .....	107
4.7 The effect of the level of <i>al-Falāḥ</i> (success) on the individual morality .....	114
4.8 Conclusion .....	120
<b>CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS .....</b>	<b>121</b>
5.1 Introduction .....	121
5.2 Findings .....	124
5.3 Contributions of the study .....	142
5.4 Recommendations .....	143
<b>REFERNCES .....</b>	<b>144</b>



## List of Figures

Figure 2.1: <i>Arkān</i> al-Islām (Pillars of Islām).....	29
Figure 2.2: <i>Arkān</i> al-`Imān (The pillars of faith).....	34
Figure 3.1: The attributes of level of <i>al-Ihsān</i> .....	63
Figure 3.2: The attributes of level of <i>al-Khushū`</i> (Humility).....	66
Figure 3.3: The attributes of level of <i>al-Ṣabr</i> (Patience).....	70
Figure 3.4: The attributes of level of <i>al-Yaqīn</i> (Certainty).....	76
Figure 3.5: The attributes of level of <i>al-Taḳwa</i> (Piety).....	80
Figure 3.6: The attributes of level of <i>al-Falāḥ</i> (success).....	87
Figure 3.7: The Levels of Faith.....	88
Figure 4.1: The effects of level of <i>al-Ihsān</i> on the individual morality.....	95
Figure 4.2: The effects of level of <i>al-Khushū`</i> on the individual morality.....	99
Figure 4.3: The effects of level of <i>al-Ṣabr</i> (patience) on the individual morality.....	104
Figure 4.4: The effect of level of <i>al-Yaqīn</i> on individual morality.....	106
Figure 4.5: The effects of level of <i>al-Taḳwa</i> (piety) on the individual morality.....	114
Figure 4.6: The effect of level of <i>al-Falāḥ</i> (success) on the individual morality.....	119
Figure 5.1: The Levels of Faith.....	134

## List of Tables

Table 5.1. The attributes of levels of al-Faith.....	133
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# CHAPTER ONE

## INTRODUCTION

### 1.1 The background of this study

Since the creation of Adam (A.S), *Allāh*, the Almighty, has been endowing mankind with blessings and virtues. *Allāh* honored Adam (A.S), He gave him knowledge of all the names of (things) and preferred him over all other creatures (Ibn Mohammed, 2006), as mentioned in *Sūrat al-Israil*, 17:70, thus *Allāh* said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

We have honoured the sons of Adam provided them with transport on land and sea given them for sustenance things good and pure and conferred on them special favours above a great part of our creation (Yusuf Ali, 1987).<sup>1</sup>

*Allāh* is pleased to create mankind, and perfect their creation. He endows them with much blessings that cannot be measured. Intellect is important among the blessings *Allāh* has endowed mankind with. With intellect, human beings would realize that there is an architect of all creations, who created heaven and earth. That architect directs and controls the winds. As a result, they worship Him (the architect) alone, and believe that He is one, and He has no partner. They believe in all that are revealed to them through His messengers and all the scriptures. Thus, their belief becomes real (Abu Hayyan Andalusian, 1993).

It is common knowledge that faith in Islām is based on Islāmic creed. Islāmic creed involves specific fundamentals otherwise known as articles of faith. Islāmic

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<sup>1</sup> It is worth mentioning, the researcher adopted for translation of the Qur'an to English language the book of: Yusuf Ali, A. (1987). *English translation of the holy Qur`ān*. Saudi: King Fahd Holy Qur`ān Printing.

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